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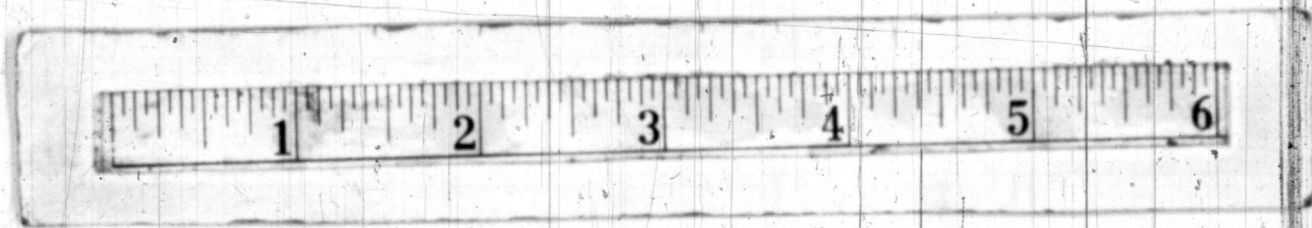
SOUTHERN BAPTIST CONVENTION

127 NINTH AVENUE, NORTH • NASHVILLE 3, TENNESSEE

THE
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MISSISSIPPI

1913

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The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, JAN. 2, 1913.

NEW SERIES, VOL. XV, NO. 1

KINGDOM BRIEFS

Brother G. W. Holcomb goes from Poplarville to Carriere.

Pastor W. B. Sansing goes from Yoakum to Stephenville, Texas.

Dr. I. W. Read finds a new \$5,000.00 parsonage home ready for him at Leland.

Brother Jno. Thompson moves from the pastorate at Gallman to that of Lena.

The church at Utica moves up to full time for this year, re-calling Pastor Flowers, who takes hold of the work with renewed courage and energy.

Why make an ado about "The Baptist Bible?" We have never seen one that wasn't a Baptist Bible! Give it a fair chance and it will make any man a Baptist man.

We heard a negro on the street make the remark that the high cost of living was because there were too many eating and too few working to make anything to eat. He didn't miss it much!

Brother L. F. Gregory goes from the pastorate of the Second church of Columbus to locate and preach at Shelby. He is not a stranger to the Delta work, having served well at Hollandale and Itta Bena.

Dr. Provine, not content with the good work of having a large addition made to the endowment of the college, is also working to secure a Carnegie Library with hope of success. "While ye'r gittin', git a plenty!"

A card from Brother Martin Ball, at Paris, Tenn., tells of a delightful vacation among old friends. They have given him a genuine oration and he is reveling in the luxury of renewed friendship and brotherly remembrance.

Brother J. S. Deaton, now a student in Mississippi College, was married on the 26th of December to Miss Dollahite, of Love's Station, where he was formerly pastor. May the Father's blessing abide on this union, that the usefulness of both may be enhanced.

The Education Commission appointed by the last State Convention had its first regular meeting in Jackson last week. Three things were prominently before them: The tender of Clarke Memorial College to the convention, the expressed wish of the Woman's College to enlarge their capacity to meet the needs of another year, and the best means of co-operating with Mississippi College to raise the \$200,000 endowment, according to instructions of the convention. These matters will be further considered at a meeting to be held in Newton in about two weeks.

The Vicksburg Evening Post speaks with great respect of the speech of Captain W. T. Ratliff in that city in the interest of prohibition. The Captain is a trained fighter of forty years' successful experience. He is always there when the charge is sounded.

Brother H. W. Rockett goes to Courtland, where his correspondents may address him hereafter.

Ambassador Whitelaw Reid, the representative of this country to the English government, whose death occurred December 15, was once a school teacher, a newspaper correspondent and an editor. He became ambassador ten years ago and seems to have made good in all these positions.

Resolutions expressing the highest esteem of the church at Louisville for the retiring pastor, G. S. Jenkins, have been received. Testimony is given to his faithful and efficient work in every department. The membership has nearly doubled, Sunday School more than doubled, and mission collections increased in the same proportion. He has stimulated every good enterprise and worthy aspiration. We join with Brethren McCracken, Watson, Armstrong and Robinson and the whole church in their worthy tribute to this noble pastor.

The First church at Grenada Sunday called Dr. L. E. Barton as pastor. It is not known what he will do, but we think it will be very difficult to persuade him away from West Point. We happen to know that numerous other Mississippi churches have sought him through their committees, but he would not let them call as there was no probability of his acceptance. Brother Barton thinks it is not proper for preachers to let churches call them unless they can probably give a favorable answer. This call was without his consent, but Grenada is an unusually attractive field and will plead her claims with great enthusiasm. We learned from Brother Barton himself that general denominational work in another State has recently sought him by an offer of forty-five per cent increase in salary, but he loves Mississippi and is not willing to leave her.

The senior deacon of the First church, Jackson, has a way of identifying a Baptist church. He says that on a summer vacation he and his wife found a church of good appearance just across from the hotel and concluded to attend the service there. They looked about for some mark that would indicate the denomination, but none appeared. They listened to the sermon and took part in the singing, all the while observing to see if they could determine what sort of church it was, but without success. Just as the pastor was about to pronounce the benediction a brother stood up and wished to make an announcement. Permission being given, he explained to the congregation that there was a deficit in the expense account of the church and he hoped an effort would be made to make it up. The visiting deacon touched his wife with his elbow and said: "We are in the right church!"

"We Are Able."

"At Thy dear feet, once pierced for me

With cruel nails upon a tree

I lay my life for use by Thee.

Henceforth to know no anxious care,

With cheerful heart my load to bear,

My sole resort—believing prayer.

"No worry lest my work be stayed,

No hurry lest I be delayed,

By haste to prayerlessness betrayed.

Not careful to be praised of man,

But only to be taught Thy plan

What Thou wilt have me do, I can."

—Anonymous.

Doctor M. O. Patterson, of Newton, assisted Brother Eddleman, of Georgetown, in the ordination of L. Bracy Campbell to the work of the ministry. Brother Campbell was once a Catholic, has been and is now a teacher, but expects to give his life to preaching the Gospel.

The Christmas tree arranged for the children of ministerial students at Mississippi College was a great success. About thirty-five shining faces of little folks and many others enjoyed it with them. This has probably come to be a regular feature of Christmas at Clinton.

Specially appropriate and interesting at this time is an article in the Youth's Companion for January 2, by the late W. T. Stead on "Americanizing Turkey." That country occupies the attention of the world today, and this contribution by one of the greatest of recent public men tells of the effect of Americans on Turkey. You will always find something good to read in the Youth's Companion.

CONTRIBUTED ARTICLES

SERMON SECTION

Moral Hookworm.

By Theo. Whitfield McComb, Miss.

I have read that numbers of people have hookworm and do not know it. I am sure that great numbers of people have moral hookworm, which is covetousness. Many do not realize that they have this trouble, and still others who know that they covet still do not count it as sin. And yet God forbids men to covet that which belongs to another. This is one of the ten commandments right along with the others that forbid stealing and lying and swearing. And yet I fear people do not realize it. You have heard them get in meeting and confess appetites for drink, ungovernable tempers, unforgiving spirits and the like. But it would create a sensation, indeed, for one of the members to arise and ask for the prayers of the church that he might not so much covet his neighbor's goods. Yet more people need the prayers of the church to combat this disease than the habit of drink. When a church near me had up in meeting some young girls for dancing, one of the members arose and said: "Brethren, if some of us older people could set these girls a better example of sacrifice for Christ, and should then go and talk lovingly to them, I believe they would give up dancing." Sometimes young people are censured for love of amusement, older people who ought to be censured for love of money. Did you know that the New Testament says that a covetous man would be turned out of the church? Let me read to you: (I Cor. 5:11-13) "If any man that is named a brother be a fornicator * * * or covetous * * * or a drunkard, or an extortioner, with such a one know not to eat. * * * Put away the wicked man from among yourselves."

Now, what does the Lord mean when He says, "Thou shalt not covet?" He means that you shall not allow yourself to desire anything that rightly belongs to another. Let me illustrate: In a church I had once there was a family whose aim, it seemed to me, was to get all they could out of the church and put as little as possible into the church. Now, in course of time this church gave a parish social to the members. It was held on the parsonage lawn and everything was free including refreshments. I noticed this particular family arrive early upon the scene and take up position near the ice-cream freezers. As the evening had closed, these children were overheard saying that they had eaten respectively seven, six, five and four saucers of cream, besides cake in proportion. (I did not learn the figures on the mother.) They had fasted all the day previous, I am sure. Their conversation around the hearthstone had been about how much of the churches' cream they would gobble up! The mother had said that she would manage to get near the

freezer, and the children said they would each get large saucers and come often. Now, nobody needs to tell you that that family was afflicted with covetousness of the belly.

Other people covet money. I was talking to a banker recently and he told me that he had never known of a bank failure but that it was caused by the officers of the bank appropriating to themselves the money that belonged to others. Achan had this trouble, and on the day he died confessed, saying: "When I saw among the spoil a goodly Babylonian mantle, and two hundred shekels of silver, and a wedge of gold of fifty shekels' weight, then I coveted them and took them."

Again, "Thou shalt not covet thy neighbor's wife." It seems to me that that husband of one family and wife of another family who recently left their rightful mates and eloped together—it seems to me that they would feel unspeakably ashamed that all the neighbors and kinsfolk now realized that they had been for weeks and weeks coveting and wishing for one another. How could they expect the blessings of God on a transgression of God's commandment?

"Thou shalt not desire thy neighbor's house, his field or his man-servant, or his maid-servant, his ox, his ass, or anything that is thy neighbor's." How does the Lord itemize this commandment? In reading the Old Testament you have doubtless noticed that the Jews were continually going off into idolatry. Well, you would think that Christians are free now from that tendency. But the New Testament says that covetousness is idolatry. And this sin is very prevalent now as it was then. It is the natural tendency of the human heart to covet, and the Savior said one day to a man, "Take heed and beware of covetousness."

Two summers ago an aunt of mine was stopping in a hotel in the mountains of North Carolina. While there she received a telegram, which so frightened her that she ran up and down the piazza of the hotel wringing her hands and crying out: "I know my son is dead, or has happened to some accident." My sister was much ashamed at the scene she was creating and ran after her and finally got the telegram from her clinched hands and upon opening it, found that it was not concerning her son at all. The aunt upon later coming home, however, developed pellagra herself and died. The doctors said that she contracted the disease while in the mountains of North Carolina. In other words, while she was so worried over the health of her son, she contracted a fatal disease herself. And, friends, while we are trying so hard to provide for our children, and whilst we look about at the faults and shortcomings of others, let us be careful that the disease of covetousness grows not in our hearts. Take heed and beware of this thing. "But godliness with contentment is great gain. But they that are minded to be rich fall into a

temptation and a snare and many foolish and hurtful lusts such as drown men in destruction and perdition. For the love of money is the root of all evils which some reaching after have been led astray from the faith and have pierced themselves through with many sorrows."

Now, in warning you about covetousness, I have a very serious thing to say to you, and that is, if you are really a covetous man you are not going to heaven. Saith the Scripture: (I Cor. 6:9-19) "Be not deceived; neither fornicators * * * nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the Kingdom of God." I am not trying to frighten you, but I would not want you to stand in the judgment and say, "Pastor, you never told us about covetousness. We thought that to live respectable lives, to keep out of jail and from being called criminals by the world, we thought that was sufficient, and we never realized that some of us all the time had that fatal disease in our innermost hearts."

In the remaining part of this sermon I shall tell you how to overcome this trouble. In the first place, then, never allow yourself to meditate upon things that it would not be right for you to have. Some one has said that whilst birds may fly over our heads, yet we may keep them from nesting in our hair. Realize that in this matter of covetousness to control the mind is to control the heart.

The second suggestion is that you make it a point to act in a way the very opposite of the covetous way. Soon you will be as you act. Some one has told of a man who started into his smokehouse to get a ham for a needy person. The tempter told him to pick out the smallest one, but the man decided that in order to overcome selfishness in his heart he would select the largest ham. The tempter said, "You fool!" "Shut up," said the man, "or I will give the whole house full of hams." That is the way to eradicate the devil's tick. Years ago I started to tithe all that I received. After a while one day I received an inheritance of \$450.00. This was nearly as much as a year's salary to me then, and it was a big pile of money to me. I had quite a battle with myself, but finally got the victory and gave the tenth, and I have never had a moment's hesitation in tithing since.

The last suggestion for curing covetousness is that you pray for those whose goods you are tempted to covet. You cannot pray for anyone long without wishing them well and loving them as yourself. Some years ago the Methodists in my town were holding a protracted meeting. While I was attending a service one night, the preacher asked all to stand who would agree to pray thirty minutes for the meeting and for the church before retiring that night. Now, I confess that I, the Baptist preacher, was not overly concerned for the success of the Methodist meeting. But there I sat on a prominent seat in the sight of all, and it was certainly supposed that a half hour of private prayer was a small thing to a preacher, and moreover I had often made professions of good will toward the Methodist

church, and so, though I felt that I was in a trap, yet I felt that I could not help standing on the proposition. Well, I went home and went into a room where there was a clock well wound up. I made several efforts at prayer, ever glancing at the clock. The problem was, "how to fill up the thirty minutes of prayer on the subject in hand?" I decided that the best way was to divide up the subject and pray for each individual and department of the church separately, and thereby the most time would be consumed. So I first prayed for the pastor for a while that he might have the co-operation of his members—for I was a pastor myself. I then prayed for the superintendent that he might lead the children to Jesus, for I remembered that Jesus wanted the children to come no matter whose children they were. I then prayed for each teacher by name, and then the cold members and the weak members and the sick; and let me tell you something, my brethren, before I knew it I was on a mount of transfiguration talking with my Master about each and all of his people in my town, and I forgot all about the clock, for, somehow, He was talking with me and my heart was burning within me, and withal, I was filled with love for everybody and had a most blessed time that night. I had come into that realm of God's grace according to that Scripture which says of a saint of old that "the Lord turned the captivity of Job when he prayed for his friends."

The Origin of Sprinkling and Pouring as Modes of Baptism.

R. S. Gayin.

II. SPRINKLING AND POURING RELICS OF PAGAN SUPERSTITION.

The first three centuries of the Christian era was an intensely chaotic period. Before the death of Paul grave heresies were finding their way into the churches. Scarcely had the last of the apostles wandered into exile on the isle of Patmos, before the work of sacramental corruption began. A religion whose essence can be touched with the hands, and seen with the eyes, has always accorded with the conceptions of sin-blighted, fallen man. Judaism, with all its gewgaw, bombast and tinsel, despising the spiritual nature of the organized Messianic Kingdom in the earth, first sought by all means possible to utterly destroy it. Failing in this, it then was sought to absorb it.

Paganism also did likewise. Indeed, the Christianity was assailed by every outward foe in all the earth, and threatened by every internal danger possible. The age of which I am writing has been described as the "period of religious system of inane speculation, from which the east was delivered by the positive doctrines of Mohammed, and the west by the pure Christianity of the Teutonic nations." Another affirms that an eager thirst for religious compromise was one of the main characteristics of the age—that it was an age of agitation and unrest, and uncertainty. "It was a period when India and Egypt, Babylon and Greece, were sitting together and gossiping like crazy old women, chattering with toothless gums

and silly brains about the dreams and joys of their youth, yet unable to recall one single thought or feeling with that vigor which once gave it light and truth."

It is criticism of the men of Athens, that they were very much given to the worship of deities, was largely true of the whole world during the first three centuries of the Christian era. There were religions many, and gods many. Superstition was rampant in the earth. Indeed, it was the very foundation stone upon which the religions of the pagan world rested.

Now, as might be expected when one considers the chaotic condition of this transition period of the world's religions, many of these strange and superstitious notions found enthusiastic and vociferous advocates within the pales of the Christian churches. For example, Mosheim, in his church history, Vol. I, p. 85, tells of the creation of many minor orders, before the beginning of the fourth century, and everywhere added to those of the bishops, presbyters, and deacons—one of which minor orders was called "the exorcist." That is, "the one who casts out evil spirits." And Mosheim affirms that this office was made necessary by the doctrine of the New Platonists; which the Christians had adopted, and which taught that the evil spirits were continually hovering above human bodies, toward which they were carried by natural and vehement desires; and that vicious men were not so much impelled to sin by an innate depravity, or by the seduction of example, as by the internal suggestions of these evil spirits.

It is certain, furthermore, that one of the almost universal objects of worship among the pagans was water—especially running streams like rivers.

They believed that a bath in these rivers, or their sacred waters sprinkled or poured upon them, would appease the wrath of the evil spirits, and insure to them the everlasting favor of the good spirits.

I wish my readers to remember that I am not creating fiction now—but stating facts. For ages before the Christian era, water-worship was one of the most common of all the forms of superstition and idolatry.

Dr. Christian, in his chapter on "Sprinkling a Heathen Custom," in his work on immersion, is my authority for the following quotations, selected from many as proof-texts for my statement that sprinkling and pouring are older than Christianity, that they were born of superstition, and that they were introduced into Christianity from paganism.

At Thibet and Mongolia it is usual to sprinkle children with consecrated water, or to immerse them entirely on the third or tenth day after birth.

The priest consecrates the water by reciting some formula, while candles and incense are burning. He then dips the child three times, blessing it and gives it a name.

In Scandinavia it was no less remarkable that a kind of infant baptism was practiced in the North, long before the dawning of Christianity, and had reached these parts.

The custom, as practiced in India is thus

described: "Thither a constant throng of worshippers continually resort, bringing with them offerings of flowers, rice and other grains, which they throw into the water thirty or forty feet below the ground. A Brahman is perpetually employed in drawing up the putrid liquid, the smell, or rather the stench of which, from incessant admixture of decaying flowers and vegetable matter, making the neighborhood almost unbearable. This he pours with a ladle into the hands of the expectant crowd, who either drink it with avidity, or sprinkle it reverentially over their persons."

Prescott speaks of the amazement with which the early Spaniards in old Mexico beheld the point of similarity between the customs of the pagan Mexicans and the Roman Catholic church.

Hence, it is as clear as facts can make it that the custom of sprinkling and pouring originated in the superstitions of the pagans, and from thence was imported into Christianity.

A Trip to Natchez.

Of course, it is always a pleasure to go back to his old home, but the writer must confess that this was one time that he turned his steps toward the old stamping ground with some misgivings. He knew that the Baptists of his home town were noted for their lack of worldly goods. In addition to this, there was the intelligence that the faithful pastor had just recently presented his resignation and would soon be off the field. But it was my duty, and I went trusting in the Lord. He did not fail me, as the response of the people indicated. Beginning with a subscription of \$125.00 from the Sunday School and followed closely by a similar subscription from the pastor, the subscription for the Hospital soon reached \$800.00. With the W. M. U. yet to be heard from!

This, of course, was the occasion for rejoicing on the part of the writer, as well as the church and community; but that was not all.

On Sunday night an excellent program was rendered by the members of the Baraca and Philathea Sunday School classes. These exercises indicated that there are some leaders there who are leaders indeed. It also indicated that there is zeal and ability in those who are being trained. The pastors who have labored there have worked hard but not in vain. Some noble women also who have gone forth with weeping, sowing precious sheaves, are already gathering with joy the first fruits of a glorious harvest. May the Lord send to them another faithful and efficient undershepherd to encourage and lead them on to yet greater things. Bryan Simmons.

The Mississippi Woman's College has been enjoying the meetings of the Forest County Interdenominational Sunday School Convention. Mr. Brown, missionary superintendent of the International Association of Sunday Schools, came out on Saturday morning and gave an instructive and entertaining talk upon the Philippines.

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EDITORIAL

All Things New.

It can hardly be thought an accident that
in our calendar the New Year follows up-
on the time which celebrates the birth of
Christ. His coming made the new era, and
the time of His coming is closely connected
in men's minds with the turning of their
thoughts to new plans and purposes and
resolutions. The world begins over again
the first of January; everything and every-
body gets a new start.

How good it is that we can. How many
mistakes we have made; how many sins
committed; how soiled is the old page we
have written, the old lesson we have been
laboring to learn. Most of us will be glad
to turn over a new leaf—to begin again.
We all believe we can do better—and we
can. He Whose blessings are new every
morning can and will make the New Year
better than the old.

What a difference is coming made in the
world! Could His worst enemy deny the
transformation He has wrought in the mor-
als and manners and standards among
men? It was a great task, an impossible
undertaking, a long, long ordeal. He
knew it, but He knew also the vitality of a
mustard seed and the transforming effect
of heaven. He knew how to work and how
to wait. But He saw by anticipation the
travail of His soul, and was satisfied. The
whole world today is feeling the effect of
His coming; has been made over again.
How good is the new day as each morning's
sun awakens us. There is a freshness that
quickens the whole being and gladdens ev-
ery exercise and impulse. The old uni-
verse is passed away. Yesterday's bur-
dens and heaviness are gone. God has a
way of making the world new each day.

THE BAPTIST RECORD

Thursday, January 2, 1913.

So much the more do we enter with joy
the work of a new year. Last year's task
is done. The old year has wrapped itself
about and gone to its long sleep. Our
Father's voice wakens us to the life of an-
other year. New joys, trials and victo-
ries are before us. Thankful we are that
we may begin anew. God has a way of for-
getting our past and so are we bidden to do.
He is ours, not only to begin over, but to
help to make all else anew. The advance-
ment made, the good that has been done, is
only good by comparison with the past, with
conditions before He came. In comparison
with what they ought to be and shall be,
they provoke our best efforts for their im-
provement. How much suffering can we
turn to joy this year? How much need re-
lief? How many weak hands strength-
en? How many sinful lives heal and re-
store? How many lost souls bring into the
Kingdom of our Lord? How much do we
not buy up the time? It would make life
new to many if we would begin each day
with a little waiting on God! It would be
a new year, indeed, to many if we can walk
more constantly and intimately with Him.
It would take the dullness out of each day,
the drudgery out of each task, the common-
ness out of life, if we can live with Him.
The Christian life is not new at its begin-
ning merely, but we are buried with Him by
baptism that like as Christ was raised from
the dead we also should walk in newness of
life.

The Hour.

Jesus often spoke of the time of His
death as "The Hour." It was to Him the
supreme moment, the one to which all oth-
ers led. It was more and more the sub-
ject of His thought and His conversation.
It was that for which He came, to which all
prophecy had pointed, on which all hope of
the future depended. It was the frequent
object of the devil's attack, tempting Him
to abandon it. It remains to this day the
principal point for his onslaughts, for His
enemies try to divert attention from His
death, to minimize its value and take it out
of His system, putting the emphasis upon
some other place than the cross. But to
Jesus there was nothing in His experience
or words that was of equal importance to
His death. Other things had their value
only by reason of His death. His teaching
and example would serve but little purpose
if there were no provision made by His
death for removing our sins.

But it was The Hour of all time, because
in it God was at last fully revealed. Paul
says this shows His righteousness. God's
righteousness is nowhere else so fully made
known. Holiness is that which excites the
worship and praise of the inhabitants of
glory, and this is manifested completely on
the cross. To men, however, that which
sounds the highest note of praise, that which
reveals the tenderest and inmost nature of
God, that which makes Him a Father is His
mercy and loving-kindness, His compassion
for the weak, His forgiveness for the sinful,
His yearning for the lost are revealed only

in the cross. Without this there is no God
for a sin-stricken race, only an avenging
fate. Of all hours, of all things, of all
events, for all reasons Jesus puts the time
of His crucifixion first. While His flesh
shirks from it His spirit rejoices in it. He
speaks of it as the time for Him to be glo-
rified. He says, "How am I straightened
till it be accomplished?" We have not yet
fully understood the cross, nor shall we ev-
er be able to measure the importance of The
Hour. It is the song of the redeemed in
Heaven forever.

How Does Your Congressman Stand?

The following letters were received by
Dr. A. V. Rowe, our mission secretary, in
answer to letters addressed to them in the
interest of the Shepherd-Kenyon Bill now
before Congress, to prevent shipping li-
quors into prohibition states:

United States Senate,
Washington, D. C.
December 20, 1912.

Rev. A. V. Rowe, Jackson, Miss.

My dear sir:—

I am heartily in favor of the principles
of the Kenyon Bill to which you refer. It
may be necessary that it should be amend-
ed in some particulars, though even of this
I am not certain. The general idea be-
hind it is sound, to-wit, that Congress
ought to use its constitutional power to re-
gulate interstate commerce in such a way as
to aid rather than to obstruct the states in
the execution of whatever police regulations
they may adopt.

Very truly yours,
John S. Williams,
House of Representatives,
Washington, D. C.
December 21, 1912.

Hon. A. V. Rowe, Jackson, Miss.
My dear sir:—

In reply to your letter of recent date, I
beg to state that when the amended Ken-
yon Bill, now pending in the Senate, comes
before the House, it will be given my care-
ful consideration.

I beg to remain,
Very truly yours,
T. U. Sisson.

The first of these letters indicates that
its author has knowledge of what is going
on in Congress and has his mind made up
as to his own attitude toward this temper-
ance measure. Senator Williams indicates
his approval of the bill which provides re-
strictive legislation against whiskey dealers
and protects the people of prohibition states
against the shipment of liquors into their
territory. This is in accord with good
morals and the best politics. It is really
representative of the people of Mississippi
and purposes to make effective the will of
the people as indicated in all the temperance
legislation of the last quarter of a century.

The answer of Mr. Sisson is altogether
evasive and equivocal. He says that the
bill will have his careful consideration. This
is no new idea before the people or before
Congress. It is not the first time it has
been up, and the man in Congress who has
already not given it his careful considera-
tion and doesn't know his own mind on it,

Thursday, January 2, 1913.

ought to hear from his constituents. They
ought to help him to make up his mind.
Mississippi has too much at stake in this
fight against whiskey and on behalf of her
own children to be in doubt about the at-
titude of her representatives. This is no
time to be straddling a fence or crawling in
a hole. Let every man openly say that he
is for or against it.

The last service of Pastor I. W. Read at
Gloster was a manifestation of the esteem
in which he was held by the people of the
town. During his pastorate of four years
and eight months the parsonage was enlarg-
ed and beautified so as to make it one of
the best pastor's homes in South Mississippi.
More than two hundred additions were made
to the church membership, and more than
one hundred of them came in by baptism.
There were more males received than fe-
males. The pastorate was under the most
adverse conditions possible. The boll weev-
il came the first year and continued
through the entire time. Rev. R. M. Boone,
of Louisiana, was called and began his work
with the loss of a Sunday to the church.
His work stands out favorably and encour-
agingly.

Christmas Message to Our Japanese Mis- sionaries.

T. B. Ray.

What a thrill of joy must have been ex-
perienced by our missionaries in Japan
when they received from the Foreign Mis-
sion Board a Christmas cablegram authoriz-
ing them to buy the lot in Tokyo to be used
as the campus of our Theological Seminary
recently established in that city. Wasn't
it a glorious Christmas gift?

Sometime ago the missionaries secured an
option on a plot of ground which expired
December 31st. They were, of course,
very anxious about it, as this was the very
piece of land they desired. We felt deep
concern also here in the board rooms.

In our anxiety, we approached a good
brother and asked him to give us the \$12,500
with which to pay our half of the lot. He,
after looking into the matter, guaranteed
the \$12,500 and we were able to send the
Christmas message. Our brethren of the
Northern Baptist Board will pay for the
other half. Thus our Baptist Theological
Seminary for Japan is placed upon a secure
foundation. May every succeeding Christ-
mas record the widening of its blessed influ-
ence in the Island Empire.

This was a glad message also for the
board because it gives the Judson Centen-
nial a great impetus. It raises in our
hearts still higher the belief which has been
there all the time that many will be found
who will contribute large gifts to this fund.
There will be listed in the Judson Centennial
fund many objects. This Japanese Semi-
nary is one of them. We are hoping to find
many individuals who will take care of sepa-
rate items in this list. There are many
churches also that will do the same thing.
May the Spirit of our Lord direct us in find-
ing them.

Richmond, Va.

THE BAPTIST RECORD

Seminary Letter.

First quarter's examinations are over and
the names of those who passed are posted.
The first day of the month was missionary
day.

The first thing on program is the State
ayer meetings. They are held in differ-
ent rooms at 9 o'clock a. m. These meet-
ings are mainly devotional, but usually
there is a brief discussion of some vital mis-
sionary topic with particular reference to
the problems of the State. For instance,
our last meeting the subject, "The Coun-
try Church Problem in Mississippi," was
discussed. Following these prayer meet-
ings comes the general meeting in Norton
Hall chapel at 10 o'clock. This meeting
usually lasts at least two hours and a half,
sometimes longer. After a brief devotional
service comes the report of student missions.
Numerous missionary enterprises in and near
the city of Louisville are carried on by the
students. This report is always very inter-
esting. Next, the report of the finance com-
mittee, giving the amounts, by states, of the
offerings made by the students during the
month. Many of the students who are al-
so pastors make their offerings through
their churches. This, of course, is right,
but it cuts down considerably the totals on
this report. The offerings for the past two
months have footed up about \$200.00. Now
follows the report of the correspondence
committee, which consists of communica-
tions from men on the foreign field. After
this come the main addresses of the day,
usually two. This month we had Dr. Mad-
den from Brazil, and Gillon from Tennessee.
Each brought us a great message. These
monthly missionary meetings serve as a sort
of missionary haven for the whole lamp
of knowledge and training students receive
at the Seminary, for without the missionary
spirit all knowledge and scholarship, even
concerning the Bible, is as stale and dead
as bread without the yeast.

Dr. Giovanni Luzzi, from Florence, Italy,
came at the appointed time—the 5th—and
gave us two great lectures on the subject of
"Modernism." Dr. Mullins characterized his
lecture as "brilliant, scholarly, eloquent,
inspiring and inspiring," and the vast audi-
ence responded their "amen" in a hearty
praise.

The following is a list of students from
Mississippi this session:

W. M. Bostick, J. S. Boyd, W. M. Broome,
S. Dobbins, J. D. Franks, M. O. Patter-
son, R. H. Russell, A. A. Stanley, J. A.
White, R. L. Wallace, and J. W. Weathers.
There are other native Mississippians
but they were educated in other states
and have therefore registered from these
states.

At a meeting of the Convention Board's
executive committee last Monday, Mr. Frank
Bell, of Oxford, was elected secretary of
layman's work in the State.

Brother R. D. Maun goes from Loakfoama
Sturgis, Route 3, where his correspond-
ent may address him.

A Word for Mississippi College.

If there ever was a critical time in the
history of Mississippi College, surely it is
now. Every alumnus, student and friend
of the old college should not forget its no-
ble past, its prosperous present, and the
possibilities of a glorious future. The old
alumni in particular should be among the
first to interest themselves deeply in the
great movement.

It augurs well to see an old alumnus step
forward to assume leadership. Hearty con-
gratulations to Mississippi College in secur-
ing Brother W. A. McComb for the endow-
ment work. He is able, courageous, sweet-
spirited, earnest and so in love with his
work that I believe the people will hear
him gladly, and respond willingly, and lib-
erally.

To many it may not be convenient to give
at this time; it may be a real personal sac-
rifice; if so, all the greater value has the
gift. Give anyway. It has been well
said: "It is the things we can't spare
which make our offerings alive." Let us
all agree that Mississippi College has been,
is now, and always shall be the pride of
Mississippi Baptists. Let us unite in our
efforts to carry on the work looking for-
ward to the further equipment and devel-
opment of a great institution of learning de-
voted to Christian education. Then all to
the work at once in terse Latin phrase,
carpe diem.

Count on me for \$100.00.

R. H. Hudnall (Alumnus '90).
Virginia Polytechnic Institute, Blacks-
burg, Va., Dec. 15, 1912.

Ministers' Relief.

I am sure that the experiences of the few
from whom I have heard in the matter of
collections for the aged ministers' relief
fund have been equally true of many others.
Weather conditions were not helpful for
good congregations and collections were
small. Under these circumstances I am
asking that our people use the first Sunday
meetings of the New Year in behalf of our
aged preachers, and forward collections as
early as possible. With this matter off
our hands, we will turn to the great mission
causes with increased vigor and enthusiasm.
With happy New Year to all.

A. V. Rowe.

Purvis.

We had the pleasure of spending last Sun-
day with Brother T. J. Moore at Purvis and
delivering diplomas to a class of fifteen.
Brother Moore is doing a fine work at Pur-
vis. He had planned to do mission work
in that section for part of his time which
is very much needed, but the State Board
did not make any appropriation for that
work. So Brother Moore has two Sundays
which he can give to some church needing a
pastor. Any pastorless church would do
well to secure his services.

J. E. Byrd.

MISSION SECTION

An Efficient Plan.

I notice from the Foreign Mission Journal that the Board is very much in debt and the receipts are below this time last year. Something ought to be done to get more of our churches interested in missions. Not only every church, but every member of every church ought to contribute to world-wide missions. The goal is to be kept in view, but what we are pressing toward it, our boards are harassed with debt and the cause of the Kingdom makes haste so very slowly. It is to relieve the present situation and supply the present urgent need for money, I present the following plan for raising money which was recently adopted by our Presbyterian brethren in the Mississippi Synod in session at Oxford. According to reports from their secretary of missions, it has been tried often and always successfully.

Let the pastor and deacons of the church secure from each member of the church, if possible, an agreement to take a sum of money, preferably a dollar; use it for some specified time—say three months—and give the profit to missions. Then secure this money from some brother, or from the bank as a loan and spend a day when this money is to be issued out. Lend to each member a dollar with the understanding that he is to buy, sell, trade, invest in any legitimate way this money and at the time appointed he is to bring in both the dollar and the profit arising from the use of it. The dollar is to be returned to the one to whom it belongs and the increase, should there be any, to go to missions. Set a day ahead on which all are to come in and report. It is said that this plan has never brought in less than four per cent. One small boy from the Sunday School was given five cents to use in this way. He bought a nickel's worth of pine, cut it into fine splinters, tied them into small bundles which he sold for five cents each. With the proceeds he bought another supply and sold it in a like manner, until when the receiving day came, he had made two hundred and sixty-four nickels from the one first loaned him. The same plan can be employed in the Sunday Schools of missions, decreasing the amount loaned according to the age of the children.

On the whole, I am averse to any patent method, such as suppers, bazaars, shows, etc., to raise money for religious purposes. Prayer and fasting would be more in keeping with the spirit of the Bible, but the above plan seems so reasonable that it ought to be successful if properly used. Of course, all methods is but the valley of dry bones, unless back of them is the love of the Master, the heart, and a great desire to win the world. I give this hoping that some pastor who has felt in his heart that he wished to lead his church to do more toward sending out the Gospel, and yet he has not been successful in doing so, will

find it suited to his needs in getting the indifferent ones interested.

How to reach the churches that give nothing to missions is one of our great religious problems, but it would be solved if we could only reach the pastors of these churches. The pastor that is afraid to preach on missions for fear of hurting his salary will always be in want. The non-mission churches are the non-salary paying churches.

Yours for the spread of His Kingdom,
N. A. Moore.

The Bible as the People's Evangelist.

By Henry Otis Dwight.

The German Emperor has been quoted lately of saying to the president of the Swiss republic: "I hold to the Bible, which I constantly read. In it one finds the solution of every difficulty and every problem, even of a political description."

The testimony is striking, coming from such a source. To many it may have the force of a novel view of the old Book. St. Paul once set forth in a few ringing words, whose echoes have not yet died out, the living power of the Bible as being "able to make men wise unto salvation through faith which is in Christ Jesus." In these days, however, one needs to recall from time to time these facts as to the relation of the Scriptures to all efforts at evangelization of the people of the United States.

The Bible is essential in all such efforts. The effort of every preacher, missionary and evangelist is to bring the people, as Phillips Brooks so aptly urged, to "meet face to face the strong, exacting, maseoline pages of their Bibles." Only thus can the wisdom of life spring daily in mind and heart as a tree springs, we know not how, from a seed so small that carelessness may destroy it.

Any representative of the Bible Society, in any part of the United States, or any other home missionary who goes from state to state, is appalled by seeing what multitudes of our people do not, as the German Emperor puts it, "hold to the Bible;" not believing that daily use of the Bible is as much a condition of vigorous life as daily eating of suitable food. In tens of thousands of homes in the United States, children are growing up who have never seen a Bible. A few months ago in one of our older states a Bible society colporteur found an old woman, a native-born American and mother of ten children, who admitted without compunction that she had never had a Bible. Seven of these children, the hope of our racial future, were dead. Where were the three who still lived? The mother gave a look of anguish at the colporteur and was silent. They were worse than dead! A colporteur on beginning work among white Americans in a booming town of 10,000 inhabitants in Alabama had this experience: At the first house visited, there was no Bible; at the first three houses, no Bible. Then he went back and asked his boarding house

mistress. No, she had no Bible; her brother happened to come in, and he, surprised at the question, answered as a matter of course that he had no Bible. There are churches in that town and pious pastors. Yet many of the people think that to be "life" which amasses gold but has no Bible to give light!

These are instances of destitution among our own people. They can be duplicated innumerable in every state. The situation is more grave among the immigrants, held back too often from radical and permanent reform by a church which prohibits the Bible. A Bible society colporteur in Louisiana asked a man "Are you a Christian?" "A Christian! What's that?" "One who follows in the footsteps of our Lord Jesus Christ." "Follow the footsteps of our Lord Jesus Christ! I follow Father Mauritius in New Orleans!" Yet millions of people in like depths of ignorance are on every hand influencing every phase of the life of our own nation.

Such a condition would be hopeless were it not for the marvels encountered in Bible distribution among immigrants as well as native-born Americans. Wonderful examples of the power of the simple words of Scripture point to our defense against dangers, and our duty to our country. A colporteur in Missouri found many people among the laboring classes indifferent to religion, and carping at the churches as a rich man's institution without thought for the poor. Yet these same people when offered the Bible with some guidance to its compassion for sorrow and its appeals to manliness, seized it as eagerly as the poet who cried: "I rejoice at thy word as one who findeth great spoil." A colporteur in Montana met an Indian, a graduate of Carlisle, who instantly said: "I want a Bible and I pay in hay." Without waiting for further parley the Indian started on a lope half a mile across the fields and presently returned with a load of hay on his back. He fastened the hay at the back of the waiting wagon. "Now," he said, "I want my Bible." And he took it with joy.

If in some places there is shocking indifference to the fact, in others there is pain because there are no Bibles; "a famine of hearing the word of the Lord." This is a part of the explanation of a steady increase year by year of the demand in the United States for the Scriptures in Italian, Bohemian, Polish, Lithuanian, Russian, Greek, Roumanian and a score of other foreign languages, as well as in English. The English Scriptures (Bibles, Testaments and portions) issued in 1911 from the Bible House in New York numbered 1,274,787 volumes; an increase of twenty-four per cent over the total issue in 1910!

The increased and eager demand for the Scriptures is only a suggestion of the value of the Bible in missionary operations in America. Discernment of righteousness and sensitiveness of conscience spring from honest searching of Scripture. The more men feed upon the Bible, the more startling the change in their ideas and lives. Ignorant and materialistic those are who be-

of these facts. The process of uplift through sincere study of the Bible is seen throughout the annual reports of the nine great home agencies of the American Bible Society. An immigrant—Pole, Bohemian, Italian, Japanese, or what not—is converted by reading Scriptures given him by a Bible worker. Immediately, and this is the startling feature of the case, he advises his fellow countrymen to read the Bible. In time he becomes expert in persuading men. His zeal and ability attract the attention of the Bible Society's representative and the convert becomes a tactful and zealous colporteur. Soon associating with him is found a group of men who become the nucleus of a mission opened by some one of the churches, and finally the mission leads to the organization of a Bohemian, Polish, or Italian or Japanese evangelistic church which owes its origin by the grace of God, to a Gospel or Testament that fell into the hands of a man who was hungry at heart for the knowledge of God. In the United States today there are churches of native-born Americans, and more than a score of churches of immigrants, organized in different states by different denominations within the last five years as the fruit of the labors of Bible colporters.

The Bibleless condition of masses of our own people, the heart-hunger which often meets half way the man with the Book, and the fruit already garnered through persuading men to read the Bible in their own tongue unitedly call for an increase of Bible circulation among the plain working people of America. St. Paul's question: "How shall they hear without a preacher?" confronted the Christian world when there was no printing press. The preacher is absolutely essential to the cure of souls; but in unnumbered cases the printed Word by itself, alone, does the work of an evangelist.

It is not derogatory to the preacher's high office to remark that no man's description of Christ and His message can make the vivid and lasting impression created by our Lord's own words and the narrative of His deeds for mankind given in the New Testament. No man can be nourished by seeing that others are fed. Ever man must absorb for himself the message that God has for him in the Bible. Upon this rule depends the fruitfulness of all missions.

Founders' Day and Gay Lectures at the Southern Baptist Theological Seminary.

Founders' Day exercises will be held in the Southern Baptist Theological Seminary on January 11, 1913. The speakers for the occasion are President E. M. Poteat, D. D., of Furman University, S. C.; and Rev. A. J. Barton, D. D., of Texas.

The regular annual course of lectures on the Julius Brown Gay Foundation will be delivered by Rev. R. H. Pitt, D. D., of Virginia, on January 29, 30 and 31. These lectures by Dr. Pitt will come at the very beginning of the third quarter. It is expected that many new students will enter the Seminary at that time. We shall give

them all a hearty welcome, and would especially urge that they try to be in time to obtain the benefit of the splendid course of

lectures which Dr. Pitt will bring to us.
Yours sincerely,
E. Y. Mullins, President.

Mississippi College

Mississippi College Endowment.

By Howard L. Weeks.

It seems that the hour has struck for Mississippi Baptists to do something heroic for their college.

Probably there is not a loyal Baptist in the State who does not believe that we should, at once, seek to raise this \$200,000 for Mississippi College, and thus secure an additional sum of \$100,000, thus adding \$300,000 to the assets of this noble institution.

While we may be unanimous in the belief that this large sum of money ought to be secured and will be secured, it certainly behooves us to undertake the task with that unanimity and wisdom of plan that will insure the success of this enterprise with a minimum of expense and time.

The securing of Brother W. A. McComb to lead in this work was very fortunate; it inspires confidence. If this great undertaking is to be carried to a speedy triumph, however, it is going to require the sympathetic co-operation of the pastors of the State.

We Baptists are learning the value of "associational campaigns." It has long been apparent that the vast resources of the Baptists have seldom been touched, owing to the fact that so many of our people and churches are not appealed to nor given an opportunity to co-operate in these large affairs of the Kingdom.

Would it not be a splendid thing to get four or five pastors in each association and let them plan an "associational campaign" for the college? Let these men map out a program and call other men to their assistance, if needed, and visit every church in the association according to a systematic, prearranged schedule. The details of this plan could be worked out in each association by the pastors and each church could be thus reached.

There is probably not a church in the State, if visited, and the matter earnestly put before it, that would not respond favorably.

I am absolutely certain that a campaign of this type could be arranged for Deer Creek Association. I have no doubt that the pastors of the association would respond with enthusiasm.

One of the most efficient pastors in another State has, each year, what he calls "William Jewell College Day," in the church. The church is decorated with college colors generally, some member of the faculty is present to assist, the pastor preaches a message on the subject with a view of enlisting the intelligent and enthusiastic sympathy of the church with all the larger aims and purposes of the college. This has resulted in this church being splendidly enlisted in this vastly important sub-

ject of religious education.

If we should carry out this idea of "associational campaigns" for Mississippi College, each church could thus inaugurate what might be called "Mississippi College Day." Many of our churches would probably want to retain the practice, and have from year to year a "Mississippi College Day."

If some such plan as above suggested could be put into successful operation it would undoubtedly result in a speedy raising of the desired \$200,000, and also prove a mighty asset to the whole cause of religious education.

A Great Opportunity.

By Rev. L. G. Gates.

To the minds of many of us the last convention at Jackson marked an epoch with the Baptists of the State, and brings us face to face with the greatest opportunity we have ever had. Baptists of Mississippi are always eager to do the largest thing, and never satisfied with anything but the best. A privilege, opportunity and a duty is now before us; we recognize this trinity and will in the next twelve months raise the endowment for Mississippi College. On one occasion Jesus said to Peter: "I will give unto you the keys of the Kingdom," and through Peter He has said to every Baptist (Bishop) preacher, "You hold the key to the situation," even though Jesus had never said it, it still remains a fact. Brother Pastor, sound the trumpet, gather the tribes, "Cast ye up a highway and lift up a standard for the people." Our Brother McComb has his heart in this great work, and with your co-operation, sympathy and prayers, the work will be done. Let us begin now to start an educational campaign in our own churches for the sake of the church as well as for the endowment, let us prepare the way, throw open the gates and say to Dr. Provine and the commission: "Use us for the glory of God and the uplift of humanity." If each and every pastor will do his duty we will rejoice because of the ease with which so large an undertaking was accomplished.

The Sunday School of the First church, Columbus, has doubled in attendance and is well graded and provided with ample room. One cannot be much surprised at the contented appearance of these people. Pastor Gregory of the Second church is doing good work under some difficulties. It was an pleasure to attend the chapel exercises at the college with nearly eight hundred girls and speak to them a word about Jesus. They have recently enjoyed a great work of grace among the girls in which President Whitfield rejoices and Mrs. McDuffie is greatly encouraged.

TIDINGS OF THE KINGDOM

It has been the habit of The Baptist Record to give the paper each year to everyone of our foreign missionaries who went out from Mississippi. This we propose to continue. It has also been the habit of others to contribute the postage on these papers. The amount on each is \$1.04. There are eight of them. If you wish to do this for the missionaries, send it in. No further request of notice will be made of this except to announce that it has been done. If you wish to do this, do it now.

N. A. Edmonds: Santa Claus has been so good to us that I can refrain from telling it. On December 24th all mails brought a check from Fernwood of \$35.00, and on the same day the people of Liberty presented us with \$35.00. This all in addition to many remembrances and having paid the salary in full. Things are moving along nicely and I believe we stand ready to do the greatest year's work, both at Liberty and Fernwood, that we have done since coming here. The prospects are good now at both of my churches. Yes, I resigned at Fernwood but, as often happens, the church led me to reconsider and so I am to stay for this coming year.

Rev. M. O. Patterson, Newton: "Twelve years ago I was in Columbia High School with a boy who had one of the brightest minds I had ever known. There I learned to know and love Bracey Campbell. He is now principal of the high school at Goochtown, Miss. God has laid His hand upon this bright young man to preach the Gospel. It was my privilege yesterday (December 29) to preach his ordination sermon. Brother R. A. Eddleman is pastor of the church from which Brother Campbell goes out and is doing a magnificent work. Happy the church and pastor in giving such an one to the Gospel ministry. May earnest prayer go up from our churches that the Lord of the harvest shall call out our strongest to preach His everlasting Gospel."

L. L. Kemper: "A five weeks' campaign of evangelism conducted by Dr. W. E. Beiderwolf and his associates has just closed in Hamilton, Ohio. An immense tabernacle, seating five thousand people, was erected. In this building the first service was held on the night of November 10, 1912, and it was crowded to its utmost capacity, hundreds being turned away. It is conservatively estimated that fully 160,000 persons heard the Gospel message delivered by Dr. Beiderwolf. That the words of the preacher did not fall upon deaf ears and stony hearts is shown by the fact that during the first two weeks of the meetings alone nearly one thousand souls made the decision to stand for Christ. The churches of the city have had a mighty spiritual uplift and hundreds of people have been received into membership."

W. R. Cooper, Grenada: "The fifth Sunday closed the peaceful relations between myself and the First Baptist church. I have been pastor two years and two months. They have been eventful and fruitful. There has been no unpleasantness with any member of the church, but instead there has been uniform and universal kindness and courtesy and the sweetest fellowship of the church extended me. My salary was increased twice without my knowledge or request. We have received into the church one hundred—twenty-eight by baptism and one now awaiting baptism. The church has expended \$7,300.00 and I close my happy relation with no debt on the church. I bequeath to my successors as great, as splendid a set of cultured, refined Christian gentlemen and of

women as any man meets on Sunday morning to break the bread of life. They are loyal, devoted and consecrated to the truth—the old-time Gospel salvation by grace. The W. M. U. is an invincible army of Christian soldiers, with eagerness, watchfulness, zeal, glorifying God in their efforts to speed the Kingdom of God. Nothing could have induced me to resign here but the Holy Spirit, who clearly indicated to me to accept that much neglected work in the Delta. I now wish that every organized church in the Delta knew my mission and every one without a pastor would write me a letter, giving me an invitation to visit them. I have January almost completed which will mean much for the other Sundays for a few months. If there are any good men whom you would like to recommend to a work in the Delta—hard work, for there is no other kind, and he who is looking for an easy job, will never get any and hold it very long—give me his name. Do not forget to pray for me. We will be on the field just as soon as we can secure a house."

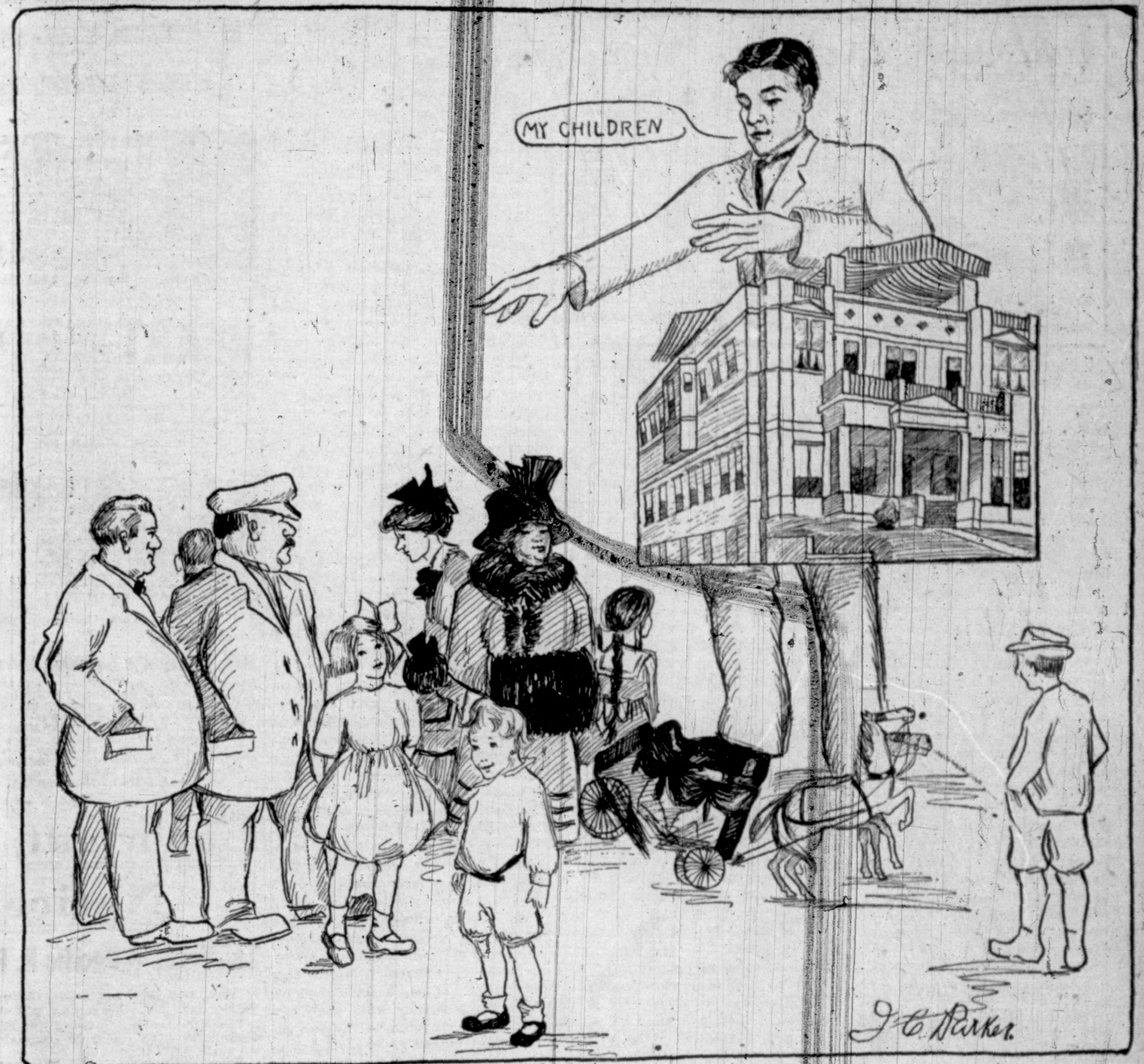
H. C. Joyner: "The pastor of the Wiggins Baptist church was not forgotten this Christmas. The adult department of the Sunday School presented him with a handsome all leather traveling bag, which he very much needed, and which he greatly appreciated. There is some splendid material in this church and the pastor is earnestly praying that God will enable him to develop them. The pastor church at Wiggins has done no great things, has a class in the Sunday School Normal course which he has taken through two books in the course and they are greatly interested in it. We have not stood the examination on the second book yet, as the holidays came on and scattered us before we stood, though we finished the book in class. After the first of the year the pastor expects to continue the classes at Bond and Big Sand, who are ready for the second book. We begin the third book with the Wiggins class after the first, when we all get back and down to work again. The though there has been a steady and healthy growth in the three years I have been here. We have baptized 66 and have received by letter, etc., 108, making a total of 174. Total decrease by letter, death, exclusion, erasure, etc., 27, leaving a net increase of 77 members. We gave for all missions \$97.60 my first year; \$178.12 the second year; and \$427.00 the third year. In addition to this, we have added eight Sunday School rooms to our church building, at a cost of about \$3,000, and added to the lot and other building (barn) to the amount of (present valuation) \$300 or \$400. The benevolent contributions of the Sunday School have grown from \$25.00 to \$106.28. The same from the W. M. U. from \$20.50 to \$335.05. This includes what they paid on home expenses. The church at Bond is also steadily growing. I have not compiled the statistics for this church, but can say that she is getting on nicely. We have a splendid Sunday School at Bond and it is largely due to the efficient efforts of the deeply interested superintendent, Dr. S. C. Culpepper. He has a good corps of teachers to his assistance and they are making things move. We shall begin the second book in the normal course after the first. I gave up the appointment at Big Level (with regret) as it was interfering with my work at Wiggins. They are a noble band out there, and we trust that under their new leader, Rev. J. A. Johnston, they will go on to greater things."

The Southern Baptist Education Association meets in Nashville on January 24-26. The committee—E. M. Poteat, J. H. Burnett, and E.

G. Townsend—announce the purpose to be to unify Southern Baptist sentiment and conviction on the subject of denominational education and by mutual help to increase the efficiency of all our schools.

GENERAL THEME—OUR SCHOOLS.

1. External Relations:
 - (1) To the State systems of education.
 - (2) To the denomination.
 - (a) Does the denominational school in Christian program deserve a co-ordinate place with other department's work? Is there a Biblical doctrine of education?
 - (b) Best method of denominational ownership, control, support, endowment, etc. Trustees, how appointed, their functions. Education commissions.
 - (c) Methods of bookkeeping and accounting. Expert auditors.
 - (d) Advertising, canvassing, by whom?
 - (3) To other denominational schools.
 - (a) A fixed classification of Baptist schools, clear cut definitions terms university, junior college, academy high school.
 - (b) The minimum equipment to entitle to entrance into each class.
 - (c) The number and types schools in State, proportion maintained between schools of higher and lower grade? Where put the most of strength—on primary, secondary, higher education? Schools grouped under same trustees or separate?
 - (d) A Baptist university in the South?
 - (e) Co-education.
- II. Administration:
 - (1) Officers of, gradation of, teaching staff.
 - (2) Entrance requirements; uniform system for Baptist schools?
 - (a) Entrance by certificate, by examination.
 - (b) The diffusion of entrance credits and effects on college standards.
 - (c) Articulation of high school and college course, a system of certifying schools.
 - (e) Should Baptist academy courses be conformed to those of local state high schools?
 - (e) How standardize courses in academy and college? How prevent lowering of standards under guise of local needs?
 - (f) Special students.
 - (3) The curriculum.
 - (a) Difference in colleges for men and women.
 - (b) Vocational, industrial, technical courses. These in present degree courses, or in a new degree? Comparative culture value for these studies?
 - (c) When to introduce electives; vocational studies?
 - (d) Instruction in sex hygiene.
 - (4) The distinctive feature of Christian schools. How far insist on these in published statements and in general attitude to the public.
 - (a) A chair of Christianity; Bible and Christian ethics.
 - (b) Bible courses required or elective; scope, credits.
 - (c) Specific denominational instruction in secondary schools.
 - (d) The chapel service.
 - (e) Special evangelistic effort, college evangelist.
 - (f) College Y. M. C. A. work and the denominational boards, publications.
 - III. Student Life:
 - (1) Student government; Senate, senior council, etc.; hazing; honor system.
 - (2) Fraternities; sororities.
 - (3) Intercollegiate athletics.
 - (4) Dormitories, cottage system, clubs, chapter houses, etc.
 - IV. General:
 - (1) Should there be a board of education of the Southern Baptist Convention?
 - (2) Should the association attempt a permanent organization; annual meetings, etc.
 - (3) Should our educational enterprises be laid before the Southern Baptist Convention year by year. If so, how?



The Mississippi Baptist Hospital.

Meditations of a Secretary.

Are you earnestly praying to God for the completion of our new Baptist Hospital?

The Hospital has no supporters to whom we may go. It is hoped each one will do his part.

In your prayers, do you carry to the throne of grace the sick in our Mississippi Baptist Hospital?

None can wear a broader smile nor carry a lighter heart than those who have pledged to the Hospital.

The people can save the Hospital several thousand dollars in expenses by sending in pledges by mail at once.

Lift the gloom from your mind this rainy day by doing what you know God wants you to do; do it now and wear a smile.

Am I my sick brother's keeper? Does the Bible lay any obligation on me to hospital work in China, in America, in Mississippi?

The amount you would subscribe to the Hospital if Jesus should call in person is the exact amount you should pledge and send in today.

If we knew that our children would soon be carried to some hospital, it would not take us long to erect the very best in the land.

The weather has not stopped the offerings our friends are sending us through the mail. Most every mail brings the glad "news notes" containing signatures.

Every child of God in the Baptist church who is giving to His cause, should, if necessary, re-arrange his schedule so as to embrace our Mississippi Baptist Hospital.

One has as much Scriptural right to refuse to give to State Missions on the ground that he has given to Home Missions as he has to refuse to give to the Mississippi Baptist Hospital, because he has contributed to the Baptist Memorial Hospital in Memphis.

Can honest Christian seeking to do the will of God give due consideration to the needs of the sick, obligations to God, example of Christ and His disciples and feel easy over refusing to render the least service or give the smallest contribution to this cause? If so, may God create in him a Hospital conscience?

The little sick girl across the way died last night. Would careful nursing and skilled attention in the Baptist Hospital have saved her life? If so, why wasn't she there? Am I in any way responsible for the lack of room? Brother, sister, in His name and for His sake, fill out your

notes and send them in today. It was mentioned in the last issue of The Record that the Hospital had engaged space in which to keep the people informed as to what is doing in the Hospital circles, but it is hoped this will not be to the exclusion of articles from the editor and other brethren and sisters who will do us the kindness to write articles on this important phase of our work.

If the Savior in person should take your offering for the Hospital this morning what would it be? To the twelve: "He that receiveth you, receiveth me."—Matt. 10:40. To the seventy: "He that heareth you, heareth me."—Luke 10:16. The words of Christ: "I was sick and ye visited me." "When saw we thee sick and came unto thee?" "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. 25:36; 37-40.

J. C. Parker.

Women's Missionary Union

MRS. T. J. BAILEY, Editor. Jackson, Miss.
Direct all communications for this department to Mrs. T. J. Bailey.
MRS. W. S. SMITH, Editor. Sunbeam and Royal Ambassador Leader for Miss.
MRS. MARION B. TON, Winona. College Correspondent.
MRS. MARIAH JOHNSON, Hattiesburg.

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MRS. G. W. HILLY, Recording Secretary.

CORRESPONDING SECRETARY

MISS MARGARET LACKY, Editor. Clinton.
All Societies of the State should send quarterly reports to Miss Margaret Lacky, but all money should be sent to A. V. Rowe, Jackson.

At Sunbeam and Royal Ambassador Leaders:

At the recent meeting of the State Board I was elected as State leader of this great work.

I feel the great responsibility and must have your prayers. When I was first elected I thought I could not undertake such a work, but since praying for the matter I have decided that it is God's will and I will do my best.

I beg each of the leaders to send in your reports promptly. Be sure to give the name of the leader, and the number enrolled.

We are making an effort to organize fifty new societies this year. I am very anxious to get in touch with each leader. I shall be glad to answer any questions in regard to the work, so if there is anything any one desires to know just write to me.

I am sure that Mrs. Smith has already sent out programs and the envelopes for the Christmas offering. Let each of us observe this day and make an offering that will be acceptable to the Lord.

Most respectfully yours,
Mrs. J. C. Harrington.
Corinth, Miss.

EVERYBODY PLEASED.

The record of universal satisfaction made by The Record Piano Club during the past year is probably unparalleled in history. Of the hundreds of members who have received their pianos and player-pianos not a single case of dissatisfaction has been recorded. On the other hand, it would require a large book to print all the letters of praise and endorsement which have been received during the year.

This record only goes to show how intelligent co-operation and high-class business methods can accomplish results which were heretofore considered impossible. The Club has "made good" in a magnificent scale and starts the New Year with a host of friends and no enemies. Catalogues and full particulars can be had by addressing the Managers, Ludden & Bates, Record Piano Club Dept., Atlanta, Ga.

Alcohol, Bait.

In 1880 an old man was showing an Indian named Pokagon how to catch pigeons in their nesting places. He led him to an open pole-pen which he called a bait bed, and there scattered a bucket full of wheat. While the two men waited in ambush the pigeons rushed in to the pen and forgot themselves. Then the two men entered the pen and caught about one hundred fine birds. "How did you do this?" asked the Indian in surprise. With

one eye half shut and a sly wink with the other, the old man replied: "That wheat was soaked in whisky." Reader, are birds the only beings ensnared by the whisky bait?

Did you ever see what is called the Judas tree? It is a remarkable plant. Its blossoms appear before its leaves, and are a most brilliant crimson. The flowers flaming forth, attract innumerable insects. The bee, for instance, in quest of honey, is drawn to it; but, searching its petals for nectar, it imbibes a fatal opiate. Beneath this Judas tree the ground is strewn with the victims of its deadly fascinations. Can you think of a more complete "Judas tree" than the licensed saloon? It allures, deceives, destroys. It is somewhat like the Venus fly trap, which is shaped as if you placed your two open palms side by side. The surface of one palm is plastered with honey, and the other palm has sharp needles pointing outward. The silly fly, not noticing the needles, yields to the attractions of the sweets and is immediately shut in as the two palms close upon him. He is instantly stung to death by the needles. In proportion as a man is of more importance than a fly, just so much more terrible in its effects is the allurements of the saloon. Yea, and more so; for in the first instance only the unimportant life of the fly is lost, and no person or even fly will ever grieve over the misfortune; whereas, when the death-trap saloon ensnares a man by its destructive allurements, it is likely to bring destruction to his body and soul and a life of misery to his family. The result is not often immediate, but O, how appalling!

Isn't it strange that any sane person will vote for the saloon, when he knows it is the "seedbed of poverty, vice and crime?" Listen to part of the "Song of the Bar-Room," extracted from Tom Watson's Jeffersonian: "I am the licensed ally of sin. I buy from the State the right to lay dynamite under its foundations. For the price, they give me power to nullify the work of lawmakers, magistrates and rulers. 'Around the grief-bowed woman I throw the weeds of widowhood; but I paid for the chance to do it, and they who took my money knew that I would do it. To the lips of that desolate child I brought the wall of the orphan, but I bought the right to do it, and they who sold me the right knew what would come of it. Yes! I inflamed the murderer;

I maddened the suicide; I made a brute of the husband; I made a diabolical hag out of the once beautiful girl; I made a criminal out of a once promising boy; I replaced sobriety and comfort by drunkenness and pauperism, but don't blame me; blame those from whom I purchased the legal right to do it."

I am indebted to another writer for some of the following thoughts. A husband, with heart filled with ruined hopes, goes to reveal at the beer table. Think of the cares and shadows of that wife's heart. His step dies away; so does her hope. Not thus a few years since—home was love then. His eye, now so indifferent, once lit its way to her very soul. That tongue which now speaks but to chide, once knew no language but that of love. Evil associates, then the beer garden, then drunkenness with its train of kindred voices. Friend, why do you continue to sit at the gambler's table? The room has become smoky, thick and foul. Your brain has become dull, as in the foul-scented room you are squandering your time and money. Is this happiness? Is this the realization of your childhood's dream? Think of your forsaken wife and children! True, that womanly face is not so fair as once; but the heart is as warm, though often sad. If bitter tears could add beauty to her cheeks, but few others would be as handsome as she. You should love this photograph of your youthful heart too well to leave her for trifles—for disgrace. Once you were loathe to leave her for one hour. Why thus changed? Who has poisoned the feast? It is the wine-cup. Then why cherish it? Will you have your wife afraid of you? In the happy by-gones she hailed your footsteps with delight; now she dreads your coming. As a silence thick and oppressive before a storm, a death-like stillness before a clap of thunder, so her heart almost refrains from beating when she hears you reeling, tottering to the door after midnight has greeted the morning hours. Then won't you, O, won't you flee from the demon destroyer that is fast chasing you to engulf your soul in a lake of fire? Go back to your wife in love and humility and make amends. Be to each other as when your hearts first beat as one. Bless God that you have each other to love and live for, and be happy. God sent you here to be happy; why make yourself miserable?

Friends, we all know the tendency of whiskey is to empty the church, to fill the jail, penitentiary and madhouse, and to supply the gallows and the potter's field. Then shall we not use our influence against it?

"A wise man feareth and departeth from evil."

"O, my brother, danger lurketh in the wine-cup's wiles; To the soul it ruin worketh, And its touch defiles. Death is in the draught, my brother; Dash the cup away! Touch it not, nor tempt another In the downward way!"
Mrs. R. P. Meeks.

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The Baptist Record, Jackson, Miss.

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The Pastor's Salary.

I think a great cause of the difficulty of our churches in raising a sufficient amount to support well our pastors is the want of system. It is generally considered that it is the duty of the deacons to look after these matters and each church has from two to seven or more and the consequence is that they can never act efficiently together.

One waits for another and nothing is done. The same rule applies to committees. Churches in appointing committees, always appoint three or more and at the next meeting the committee always report that they have neglected to attend to the matter. And a motion is made and carried to continue the committee. And at the next meeting it has still done nothing, but is ashamed to ask more time, and gets together while the church is in conference and patches up some sort of a report, and the thing is bungled through. If the churches would, as a rule, appoint a committee of one live man, something would be done in an efficient manner. So if the church would have but one deacon—a live man—he would do something. But why not have a financial secretary and let him take up a subscription one summer or fall for the pastor's salary for the next year and report the amount subscribed, say by the first of October, so that the pastor may know by that time how much he is to get the next year, as pastors are being solicited about that time of the year.

And the financial secretary having a book in which each member of the church is enrolled and the amount of subscription of each. He should be required to collect the sum as far as practicable, and, of course, credit each payment. The financial secretary should be selected annually, and by a strictly secret ballot; not by secret caucus. The object of an annual election and secret ballot is that if the officer is not efficient or is becoming negligent, there can be a change without any hard feelings. It will be said in opposition to this plan that the Bible plan is to leave this

matter to the deacons, but the Bible does not say just how many deacons a church must have.

It can have one or a dozen or more, and one would be more efficient than a dozen. In fact, deacons are sometimes more of an obstruction than advantage to a church. All of the fraternal orders have financial officers and have no trouble to collect their dues. The rule of the churches is to be constantly behind with the pastor's salary, and some of them finally settle with him by voting him out. Would it not be more beneficial to the cause of Christianity to have a financial agent that is efficient and pay our pastor well and promptly, than to have several do-nothing deacons?

We see this thing illustrated in the present method of governing cities. One after another of our cities are adopting the commission system of government, which is to have few officers and concentrated responsibility.

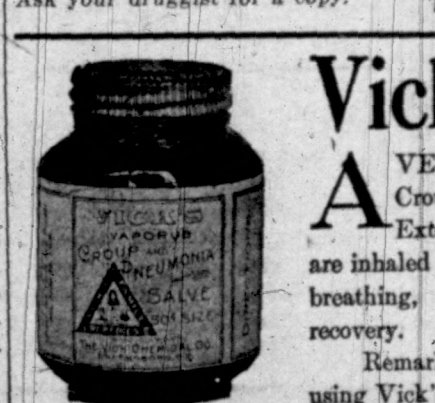
One efficient officer will feel his responsibility and will diligently perform his duty.

Now would be a good time for country churches to work into quarterly or monthly payments of pastor's salary. Cotton necessarily makes annual payments. Now, that cotton is no longer the leading crop, farmers can be selling something at all times of the year and we will have the money to pay all through the year, and it will do our preachers more good.

It should be well understood that every member should annually pay something to the pastor. The heads of families should be required to call on the financial secretary and make a statement of what each member of the family will pay, in time for the financial secretary to report by October or November what is subscribed for the preceding year. Of course, it will be necessary for the financial secretary to have a book in which every member is enrolled and each one's subscription recorded, and also the payment of same. This book would show from year to year just what each member has done.

W. B. Kinabrew.

Children and kittens make certainly a winning combination, especially as grouped in the charming picture, "The Plinner Bell," that is the chief feature of Hood's Calendar for 1913. Ask your druggist for a copy.



Free Sample on Request

THE SILENT PIANO.

Is there a silent piano in your home? If so, why not exchange it for one which every member of your family can play, no matter where they have taken music lessons or not. Even little children of five or six years can render the sweetest music of the masters on the Ludden & Bates' Self-Player Piano. And the same instrument can be used as an ordinary piano of the sweetest tone and most perfect action, by those who have studied music. It is, therefore, two instruments in one—a self-player for those who do not know one note from another, and a regular piano for use by musicians. Write for the catalogue of the Record Piano Club and full particulars of the exchange privilege. Address the Managers, Ludden & Bates, Record Piano Club Dept., Atlanta, Ga.

Poor Folks Also Get the Bible.

One million, five hundred and seventy-five thousand volumes of Scripture were put into circulation in the United States during the year ending March 31, 1912, by the American Bible Society.

Of this number 1,274,787 volumes were in the English language, for the most part inexpensive editions, and were sold without profit, or given away.

An example of the substantial but low-priced and useful issues of the Society is the twenty-five-cent edition of the Pentateuch. The five books for the Sunday School lessons of 1913—Genesis, Exodus, Leviticus,

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SO CALLED "INCURABLE CASES" SILENTLY CURED. A great specialist will send a 40c Special Personal Treatment. Hundreds of Swollen Ankles, Abdomen, Feet, Hands & Face, Wrist, Heart, Smothering, Short Breath, at once after 3 to 8 doctors failed. 30 years' experience. Immense practice, wonderful success. Send at once for 25c Free Dropsy Treatment, Book and Many Remarkable Cures. In Your State. Speedy Relief. Address Dr. Franklin Miles.

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Numbers and Deuteronomy—are separately bound in cloth. They are put up in a neat box and with them a strong leather case, which holds any one of the books while in use. Either of the little Scriptures in its leather case slips readily into the vest pocket, and in any place or time of waiting invites one to read and meditate.
The Secretaries.

Save the Trees
Every owner of trees in Old Dixie should write for illustrated book "Saving the Trees of the South." It tells how the **Davey Tree Experts** Save Trees and prolong their lives by scientific treatment. Trees apparently healthy may be dying of a hidden disease. Men trained in the Davey Institute of Tree Surgery will examine your trees without cost. Occasional expert attention afterwards will keep them in healthy condition. Here's southern proof of how Davey Experts save trees:
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25 cents 50 cents and \$1.00

"At Eventide There Shall Be Light."

So many centuries ago
This prophecy was spoken.
The aged seer felt well assured,
That it would never be taken.
We see him standing on the mount,
Thrilled with the glorious sight,
Grieve not, tired saint, the eventide
Will surely bring thee light.

John felt its truth when age had
come,
His form was bent with pain,
The head that leaned on Jesus' breast,
Sought resting place in vain.

Visions of rapture he beheld,
A city without night,
The gates of Heaven opened wide
And filled his soul with light.

Dark was the time, and sad the
hour,
When Paul to prison went,
But the Master cared for his work,
And light to him was sent.
This message came to cheer his
heart,

You'll go far hence to come,
"The joyous shout of a redeemed man,
Shall reach to Heaven's dome."

A weary man with a worn brow,
Was resting by the way,
These words he heard: "Our Lord
and King

Is passing by today."
"I have no sheaves of wheat to bring to him,
He will not pity me."
In quest of gold his life is spent,
No pardon can there be.

This message to his heart was born,
My blood was shed for all,
"Come unto me and I will save
If you will heed the call."
Through rough the way your feet
have trod
I'll lead you to the light,
Where that wondrous golden city
Will burst upon your sight."

How bright the hope, how sweet the
thought,
That when our Father's o'er,
We'll follow in the steps of Him,
Who has gone on before.
It matters not how dark the path
We will with Him abide,
These words our souls will ever
cheer
"There's light at eventide."
— Mr. E. C. Bolls.

REPORT OF THE RECORD PIANO CLUB

Some idea of the magnificent success which has attended the Club during the past year may be had from its annual report which shows that it would require a railroad train of over thirty-three freight cars to carry the pianos and player pianos which were distributed to Club members. Hundreds of readers have expressed their desire and determination to join the club during 1913, and it is expected that this year will far surpass 1912 in the number of pianos and players that will be required.

The office was almost flooded with letters from Club members just before Christmas, and the president and his assistants had to work day and night in order to give prompt service to all members.

The Club's catalog, with full particulars, can be had by addressing the Managers, Ludden & Bates, Record Piano Club Dept., Atlanta, Ga.

A Record.

to Meridian to spend the winter—some in one way and some in another. Vast numbers of sick people are sent here to the different hospitals for treatment. It is in behalf of those that I am making the following request:

Just as soon as you know of any one coming here for any purpose expecting to be here any length of time, you will confer a favor upon them by sending their names to one of the pastors of this city immediately. I am making this request of pastors, parents and friends in general.

Many times people come here to the hospitals and remain for weeks and many times longer without a visit from any one in the city and while each pastor has a world of work to do, yet there is not one who would not make a special effort on this line. Then there are multitudes of young men and women who are here to work and they need to be looked after. Church members moving in and secluding themselves from church services. If any of you know of such at any time please let us know it, too.

W. E. Fendley.

Meridian, Miss.

A Splendid Tonic.

Cora, Ky.—Mrs. Iva Moore, of this place, says: "I was so weak, I could hardly walk. I tried Cardui and was greatly relieved. It is a splendid tonic. I have recommended Cardui to many friends, who have tried it with good results." Testimony like this comes unsolicited, from thousands of earnest women, who have been benefited by the timely use of that successful tonic medicine, Cardui. Purely vegetable, mild but reliable, Cardui well merits its high place in the esteem of those who have tried it. It relieves women's pains and strengthens weak women. It is certainly worth a trial. Your druggist sells Cardui.

Bailey-Lacy.

At the home of the bride's parents, Mr. and Mrs. J. E. Lacy, Jasper, Ala., on December 23, W. Boyce Bailey and Miss Mary Louise Lacy were married, Dr. T. J. Bailey, Jackson, Miss., father of the groom, officiating. After spending the Christmas holidays with the groom's parents, the young couple left for Nashville, Tenn., where they will make their home.

A Friend.



The Little Baptist

A story that never grows old. Many have read it, and many more will read it. A suitable gift for young people. It tells how an entire non-Baptist family was led to the Baptist belief through a little child. Formerly published at \$1.00. Our special Christmas price, 39c postpaid. Write for special prices in dozen lots.

The Baptist Record
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Child's Gem	6c	Second Year Pictures (per year by set) 1 50	
Kind Words (weekly)	13c	Third Year Pictures (per year by set) 1 25	
Youth's Kind Words (semi-mo.)	6c	Junior Department, four grades, 1st, 2nd, 3rd, and 4th year (ready Oct. 1, 1912)	
Baptist Boys and Girls (large 4-page weekly)	8c	GRADED SUPPLEMENTAL LESSONS	
Bible Lesson Pictures	75c	(Twelve Grades—in 9 Pamphlets)	
Picture Lesson Cards	2 1/2c	Beginners (3-5 years, one pamphlet) each 5c	
B. Y. P. U. SUPPLIES		Primary (6-8 years, one pamphlet) each 5c	
B. Y. P. U. Quarterly, per quarter	6c	Junior, (9-12 years, four pamphlets) each 5c	
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will have room for four or five more young ladies after the holidays. With the new equipment and with an excellent faculty the best work in the history of the college is being done. This session eleven new pianos have been installed and the class rooms have been fitted up with tablet arm chairs. Write for information to M. P. L. Berry, Secretary, Clinton, Miss.

Resolutions.

(Adopted by the First Baptist church, of Greenville, Miss., at a service held in memory of their late pastor, Wm. Benjamin Hall, on Sunday, December 22, 1912.)

Saturday afternoon, December 14, A. D. 1912, at the home in this city, while talking with a friend, the earthly life of our beloved pastor, William Benjamin Hall, suddenly and unexpectedly came to an end.

The world would speak of him as dead, but we would say that he has simply fallen asleep to awake to a more glorious life. Yet, while believing this, and bowing in humble submission to the providence of God in removing him from the scenes of this life, our hearts are full of sorrow over the severance of the sweet relationship which bound us to him. He had reached the age of forty-one years, and had just completed the second year of his ministry among us; and, while he had every assurance of having served us faithfully and well, he entered upon the third year of his ministry, determined to render, if possible, better service, and achieve greater things for our Master. Had he lived, we cannot see how he could have been more faithful that he had been, for we bear testimony to the fact that he did what he could, and, perhaps, more than his physical condition justified.

At the very beginning of his ministry among us, we loved him; and the longer and better we knew him, we loved him the more.

He was a gifted and faithful preacher; his sermons were strong and edifying; his style of delivery was impressive and attractive.

He was a loving, attentive, sympathetic pastor; a noble, gentle, unselfish man; a genial, sincere, warm-hearted friend; an affectionate, tender, devoted husband and father.

In all the walks of life he was above reproach and faithful to every duty.

Therefore, be it resolved: That as a memorial of our love and esteem for our deceased pastor, the foregoing be spread upon the minutes of our church:

That we tender our deepest sympathy to his bereaved widow and children, with assurances that they shall abide in our love and memory; and that we further extend our deepest sympathy to his aged father, his brothers and sisters;

That a copy of these resolutions be sent to the widow and father of the deceased, and that a copy of the same be published in the Greenville Democrat, and The Baptist Record.

Wm. Ray Toombs, Chm.
R. B. Campbell,
H. N. Alexander,
J. M. Cashin,
C. E. Osborne,
L. A. Bell,
D. E. Beams,
Committee.

A Parting Word.

With sadness, we, the church at Clear Springs, look back on the days that once brought gladness, when we could look forward from one-fourth Sabbath until the next, when we could greet our loving and faithful pastor, W. I. Allen, of French Camp, Miss. But his time has expired, and he has gone from us to some other work where God has called him. While we know our separation is not final, yet it almost brings the sadness of death. We have learned to love Brother Allen as a brother, friend and teacher. May the rich blessings of God be upon him and make him useful every where he goes as he has been at Clear Springs. A blessing to all who meet him.

J. A. Coleman,
S. M. Fant,
J. L. Smith,
Committee.

MANY HOMES GLADDENED BY THE RECORD PIANO CLUB.

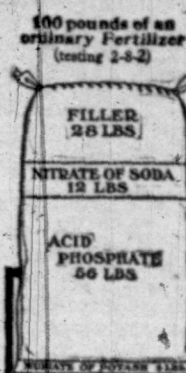
The popularity of The Record Piano Club surpassed all previous records and our fondest expectations during the holiday season just ended. From all parts of the South new members were enrolled in large numbers, and the managers are now receiving numerous letters from new Club members expressing their delight with the superb pianos and self-player pianos which brought added joys to their homes for Christmas.

The Club has proven such a grand success during 1912 that it will be continued and even enlarged for 1913. Catalogues can be obtained by addressing the managers, Ludden & Bates, Record Piano Club Dept., Atlanta, Ga.

Rev. G. W. Riley, Houston: "We have just closed a good meeting with Evangelist Sid Williams doing the preaching. This makes the sixth meeting 'Sid' has held with me. If anybody thinks he can't preach, go hear him. I'll tell a little secret on him since he has gone back to Texas. He has contracted the habit of reading. His sermons on faith, repentance, baptism, the resurrection and to men only were great. The meeting resulted in 21 accessions and I think a general uplift to the church. In the past two years the church has received about one hundred into her membership, raised \$6,500 for all purposes. Our congregations are good, the Sunday School graded and in good condition, and our B. Y. P. U. and Sunbeam work will compare favorably with the best. There are nine lawyers in Houston, and six of them belong to the Baptist church. The sheriff is one of our deacons, and his deputy is a Baptist; the mayor, two justices of the peace, the district attorney, the county superintendent of education, the tax assessor, three drug store owners, two doctors, and the jailor and the undertaker are Baptists. There are Baptists in every business house in town except three. In fact we are represented in every profession, trade, grade and degree in the town life. Come to see us and we will tell you the rest."

Resolutions.

Whereas, God in His infinite wisdom and mercy, has seen best to remove from among us one of our most valued and beloved members,



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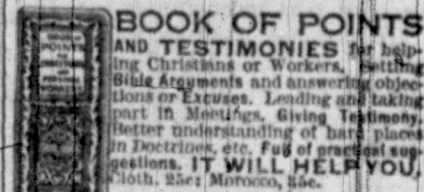
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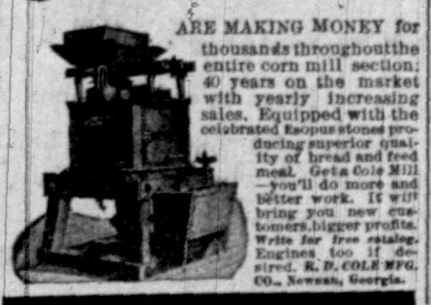
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This picture shows the mucous membrane tract of the nose, throat, and air passages. This is where catarrh germs live and where the disease spreads. The small black spot No. 1, shows where balms, creams, pastes, ointments and such treatments reach by direct application. You can see that it doesn't reach more than 2 per cent of the disease.

No. 2 shows where douches, sprays, atomizers and similar treatments reach. So their cures, like 1 and 2, only reach a tiny part of the disease. You cannot cure catarrh by stopping the disease only in a very small part.

No. 3 shows that medicated sprays can, will and does reach ALL the corners, crevices and creases, touching every part. Dr. Blosser's Catarrh Remedy which I will send you free, is made of barks, roots, flowers and leaves; no tobacco or habit-forming drugs. When this mixture is put in a tube or new clean pipe, which I send you free, it sends forth a powerful, germ-killing, sterile smoke, relieving the distress and killing the germs. You can instantly feel the beneficial effects. I have shown you in the picture the truth about various treatments. You can see it is reasonable and fair.

Now I want you to write for a free treatment to let you prove for yourself what a grand remedy I have. The regular treatment costs only \$1.00, postpaid. Just say in a letter on a postal to me "Please send me Dr. Blosser's Catarrh Remedy Free." When I get your request I will send the treatment by mail free and also facts about catarrh you will be glad to know. Address Dr. J. W. Blosser, 204 Wilton, Atlanta, Ga.

WOMAN'S MISSIONARY UNION.

(Continued from Page 13)

money on to 15 Franklin St., Baltimore, our headquarters.

We trust that most of our societies are planning for the week of prayer and the Christmas offering. If you did not get literature, write us at once, and we will see that you are supplied.

With the coming of January there needs to come reports from our societies for the quarter just ended. Sisters, please see that your society is reported at this time, and see that the report comes in at once.

Attention, Sunday School Leaders.
Please send at once report of the

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When death was surely expected, all remedies having failed, and Dr. H. James was experimenting with the many herbs of Scutia, he accidentally made a preparation which cured his only daughter of Consumption. His child is now in this country and enjoying the best of health. He has proven to the world that Consumption can be positively and permanently cured. The doctor now gives his recipe for only asking two 2-cent stamps for expenses. This herb also cures Cat Sweats, Nausea at the Stomach and will break up a fresh cold in twenty-four hours. Address: CRADDOCK & CO., Philadelphia, Pa., naming this paper.

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work your Sunbeam Band has done since last May, to Mrs. J. P. Harrington, Corinth, Miss. If you have no report blanks, write your corresponding secretary and she will get them to you. But, rather than wait for them, please make out a report of the work, designating it by the quarter, and send at once. May we urge that any sister who reads this will call attention to Sunbeam leaders, and ask if this report has been attended to?

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A Recommendation.
We gladly give space to the following sent by Miss Mallory from headquarters at Baltimore:
"From the Central Committee on the United Study of Missions, in compliance with the decision of the Triennial Conference held last spring in Philadelphia, there has come to the Baltimore headquarters the request that Thursday, January 9th, be observed by all Women's Foreign Missionary Societies as their day for united prayer. As this day comes during our week of prayer for worldwide missions, it is not thought expedient to ask the Baptist women of the South to use on that day any other than the one on Adoniram Judson already arranged for our societies for that day. We would, however, recommend that at that time we bear in mind that similar organizations are in earnest prayer for God's guidance in the great world-



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wide missionary problems, and that we have one special prayer for such help. This seems peculiarly appropriate at the time when our thoughts and prayer are centered upon the life work of America's first foreign missionary. May we use this particular Thursday and each day of the week as a time for especial nearness to God and may our gifts be truly Christmas offerings for His use."—Our Mission Fields.

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We can take a few more boarders after Christmas. The total expenses in the regular boarding department from January 1st to close of session will be \$130.75. In the Industrial Home the expenses will be \$82.50. If you are thinking of entering college, let us hear from you at once.

ADDRESS

J. L. Johnson, Jr., President

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